

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



TO A STUDENT IN SOCIAL SCIENCE



•
THE CHURCH AND THE NEGRO

Mollie Brown

•

"SHE TALKS LIKE WE DO!"

Elizabeth Laura Adams

•

HARLEM FRIENDSHIP HOUSE

Emanuel A. Romero

•

EDITORIALS • REVIEWS • STATISTICS

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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INTERRACIAL REVIEW

October—1940

Vol. XIII No. 10

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other." — *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,890
Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

A Holy Name Parade

An event regarded as unprecedented in racial and ecclesiastical history took place in Jersey City, on Sunday, October 13. Six hundred colored Catholics, members of the Holy Name Society of the Church of Christ the King, lead the annual Holy Name parade. The Pastor of this Church is the Rev. Joseph A. Shovlin. More than 45,000 Catholics representing every parish in the city participated in the rally.

The Rev. Joseph P. Fagan, Assistant Pastor of the Church and Spiritual Director of the Society, appointed Robert J. Frazier, a Negro as Grand Marshal of this impressive tribute to the Holy Name of Jesus. Mr. Frazier, who is active in racial and interracial affairs, in civic and church circles, was the first member of the race to be so honored.

This parade will go down in history. It was the first to be marshalled by a member of the race, and furthermore it set a record for marchers and spectators. Christ the King Parish reported the greatest turn out of men in its ten year history. The six hundred men of this unit marched to the music of its own Drum and Bugle Corps.

The Rt. Rev. Msgr. John C. McClary, Vicar-General of the Archdiocese of Newark, who represented the Most Rev. Thomas J. Walsh, S.T.D., Archbishop of Newark, congratulated the Grand Marshal and his Society on the signal honor conferred upon them. Msgr. McClary and Mr. Frazier, seated on the Reviewing Stand, reviewed the five hour procession.

This Month and Next

This issue is largely devoted to the contributions made and to be made to the interracial movement by Catholic youth. The letter "The Catholic Social Worker and the Negro" shows the common bond of interest between the field of social service and the Catholic interracial movement. . . . We are indebted to the Editor of *The Torch* for permission to reprint the interesting feature article "She Talks Like We Do!" The author is ELIZABETH LAURA ADAMS, a talented young Negro girl, who lives in Los Angeles. Miss Adams, a convert, has written several articles and poems which have appeared in local periodicals. At present she is writing a play.

. . . One of the most active members of the Catholic Intercollegiate Interracial Council of Philadelphia is MOLLIE BROWN whose article "The Church and the Negro" appears in this issue. We hope to receive further contributions from Miss Brown. . . . This month EMANUEL A. ROMERO, a frequent contributor to our pages, has written an article and a book review. Mr. Romero, as our readers know, is a Catholic Negro living in New York. He is recording secretary of the Catholic Laymens Union and an active member of the Catholic Interracial Council.

Interracial Center Conferences

The program of seminar conferences, which was started a year ago at the De Porres Interracial Center, begins its second year with a slight change in the schedule. The conferences are now held on the second and third Thursdays of each month from 5:15 to 6:30 p.m.

Library Needs

The De Porres Interracial Center is gradually building up a select reference library on matters interracial. Here as elsewhere funds are wanting to satisfy our needs. We would deeply appreciate donations of money to any specific titles already in mind. Moreover, we would gratefully accept worthwhile books, documents, charts, literature and the like that our readers deem desirable in an interracial collection. Donor's names will be permanently affixed to their contributions.

Rev. Wm. M. Markoe, S.J., Founder, St. Elizabeth's Church, St. Louis, Mo.

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TWO REGISTRATIONS

Registration for conscription emphasizes one of our national inconsistencies. Frequently discriminated against in many of the privileges of our democratic society, the Negro is called upon to bear all the obligatory burdens of the same society. We learn that the Negro in every part of the country will be conscripted according to his proper numerical ratio in our population. Why is he not allowed to vote in every section?

Very properly there will be no question of race or creed in registration for military service. But this question is too often raised against the Negro's rights: the right to vote, to follow vocations of self choice, and to secure employment.

Rarely has our traditional inconsistency been so evident as at this precise moment. Almost simultaneous with registration for voting comes registration for conscription; the one a privilege, the other a duty. The privilege is denied to the Negro in many states, the duty exacted of him throughout the nation.

When Western civilization is threatened, and when

the American people are resolved to preserve our liberties, it is sheer nonsense to close our eyes to glaring inconsistencies. National unity is the theme of the day, but in the matter of registration, for voting and for conscription, we allow our traditions of racial discrimination to prevent the full participation of a large group of Americans in the privileges of citizenship.

Our democratic way of life is based upon the beliefs that all men created by God, are endowed with certain inalienable rights. Today the democratic way is in the balance. We have seen that the nations of Europe could not endure half democratic and half fascistic, communistic, or totalitarian. Democracy cannot be diluted and maintain its essential quality. Democracy must secure the equal rights of all if it expects to survive. Registration is a good starting point. No half way measures here. Registration for conscription implies the right of registration for voting. This time let us be honest and consistent and perhaps our prayers for a just peace will be heard.

Admitting the Negro Student

A very thoughtful editorial appears in the last issue of *Mission Fields at Home*, which is published by the Sisters of the Blessed Sacrament. We are grateful to the editors for permission to quote extensively from this editorial which is entitled: "This Race Problem." It provides the answer to the question so frequently asked by the authorities in our colleges and preparatory schools: "What would be the result of our admitting the first Negro student?"

After pointing out that "we meet it everywhere, in discussion clubs, in interracial groups, in sociological surveys—the race problem," the writer turns to Catholic principles: "After all, if we look the facts in the face we must admit that from the viewpoint of complete Catholicism there is no race problem. We are children of the one Father, creatures of the one Creator forming part of His Mystical Body in the Church Militant here below and destined to continue that membership in the Church Triumphant above." This brings us to the conclusion that for us "there is only one logical answer, one simple key to the problem—Catholic Catholicism."

But what happens when Catholic principles are actually applied? The writer tells of an actual case:

"But philosophical reasoning may be unconvincing. Let us give you an illustration in proof bearing out the evident fact that every day becomes clearer to us—discussion clubs, etc., to the contrary. Last fall, Fordham Prep admitted its first colored student—young Dennis Baron, graduate of St. Mark's Grammar School in Harlem taught by the Sisters of the Blessed Sacrament. Probably some would have brought up issues, sounded student reaction, feared parent recrimination. The Jesuits did none of these things. They admitted the boy as they would have admitted any white boy able to meet the financial and scholastic requirements, and then went on their way building up for their student body an educational structure permeated with Catholicism.

"What happened? There was no race problem. The boys in his group early recognizing the qualities of leadership in the colored lad in their midst elected him president of the class, and as the year went on, were proud of his scholastic attainments. In June, young Baron won the highest general average medal.

"There were no complications because the young boys of Fordham given a free opportunity to apply

Catholicism to what might have been a problem, applied it. The problem dissolved in thin air. Infinite Simplicity, Infinite Truth acted through these young members of His Mystical Body. They turned the key easily."

Cultural Jim-Crow

It is now New York University which has a Negro football player who embarrasses the coterie of coaches, business managers, publicity directors, and the reporters for the daily press who do their stint for the colossus.

Here is the "problem" which is not unlike the one mishandled by Boston College last December (see INTERRACIAL REVIEW, January, 1940): Leonard Bates, a Negrò, came out for football at N.Y.U. He is considered a "thunderbolt" in the gentle art where character is molded and friendships made which last for a lifetime. But before Bates came on the scene, N.Y.U., booked two games with Missouri, 1940 and 1941. Now read from the pen of Arthur J. Daley, *New York Times*, October 4, 1940:

"Missouri, as yet, has said nothing about permitting Bates to play, and although no specific request has come that he stay home, the implication is there. The N.Y.U. authorities all feel pretty uncomfortable about it, refuse to fake a Bates 'injury' and feel that it is up to the host team to decide who plays and who doesn't" (*Italics our own.*)

We ask our readers: Does the Faculty which allows Jim Crow games to be played have any moral responsibility, any responsibility above the gate receipts?

Negro Labor and the Encyclical

PULLMAN PORTERS

One of the most important labor organizations in America is the Brotherhood of Sleeping Car Porters, now in its fifteenth year. At its annual convention held last month in New York, Mrs. Franklin D. Roosevelt, President William Green, Governor Herbert H. Lehman, Miss Frances Perkins, Mayor LaGuardia of New York City, and half a dozen other persons of varying interest in the labor movement were prominent at the dias.

The convention adopted many of the standard resolutions, and some of much significance. They op-

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posed the Burke-Wadsworth bill — mostly in the conviction that America still does not know how to treat Negro soldiers fairly and justly — denounced labor racketeers, condemned the "rule or ruin policy of the Communists for the benefit of Soviet Russia," backed the President's national defense program, denounced poll taxes, lynching, "white primaries" of Southern Democrats, and other sundry things, events, movements like the Ku Klux Klan, and endorsed the thirty-hour week.

Of all public figures who made comment, General Hugh S. Johnson (Old Iron-Pants), laments that "Mayor LaGuardia wants to mobilize the Pullman porters for the New Deal third term." The General commented further, "I don't know about the Pullman porters. They are railroad employes. Neither the NRA nor its successor labor laws could help them much. . . . Both the Red Caps and the public are regimented by the wages-and-hours administration and they don't like it." On the other hand we do not know any of the young porters who say anything except in praise of the labor laws, and are willing to take the "longer view." Many of the older men, either by conviction or as the result of pressure, have never taken to trade unions, and wage-and-hour laws. Generally they adhere to the "old fashioned competitive system" which is taking hard knocks, these days.

General Johnson's reference to the Red Caps, recalls the story, that came out of Cincinnati, that Mrs. Roosevelt failed to pay the porter for carrying her luggage in accordance with the new Wage-and-Hour rulings. A few days later she apologized in her column for failing to comply with the "dime-a-bag law." The General declared that "the boys variously estimate to me that it has reduced their income 'on the average from 10 to 25 per cent. They prefer Adam Smith's doctrine of *laissez-faire* to the Henry Wallace thesis of 'regulate everything.' They want their rugged individualism restored."

Much of this sounds decidedly political, from the Pullman porter's convention down through General Johnson's remarks. We wonder if any of our big-wigs have thought through the problems of the Negro railroad workers, many of whom are college and professional school graduates pushed down into the ranks of unskilled common labor. This is an important angle of the question and one that few white people interested in Negroes and Negro leaders are willing to face. The question we raise is this: If

Negro college graduates are forced to do unskilled labor, where will the untrained Negroes earn their bread?

Of late, not only Negro college graduates, but white youth, too, have crashed into the ranks of the proletariat. This *artificial proletariat* is the real source of American Communism, Nazism, and other revolutionary currents. If a college student can look forward only to manual labor what will be the lot of the uneducated masses except relief and forms of "made work"? To condemn the "isms" without facing the problems which make them popular is a waste of fervor and time. We must face the causes of American discontent.

AGRICULTURE?

All sections of America are not alike. For example, to talk about the "Negro problem" without facing the problems of agriculture is akin to measuring the size of the moon without a system of computation. It is not enough "to guess one-fourth of the diameter and multiply this by four." But this is just about what has been done ever since the Civil War. We have been estimating the needs of the community, then sending thousands of young people to college; graduating an indiscriminate number of poets, musicians, artists, school teachers, lawyers, doctors, dentists, even engineers, without paying much attention to where they will work and how they will be paid.

As a result of our calculations, we find many Negroes who have earned college degrees working as Red Caps, Pullman porters, dining-car waiters, bell-hops, and the like. The results have been disastrous to the personality of the college-trained man, and cynicism in the folk with whom he is competing. This is the dilemma of Harvard-trained Red Caps and Fisk-trained bell-hops. We are not referring to summer jobs held by college students. We are thinking of college graduates who are utilizing their education in menial jobs. This is our American phenomenon, college-trained, menial servants — an *artificial proletariat*.

Those who say with certainty that the solution is "back to the farm," forget that few college graduates have ever known what scientific farming means, and few of these know very much about recovering the farm from the control of bankers and speculators. Whether black or white, the American student of literature found in a menial job, which rightfully belong to a man with no other means of making a

livelihood, is almost a lost soul. No easy formulation solves this tremendous social problem. A wild rush "back to the land" merely transfers a social problem to another area.

THE CLASS STRUGGLE

Why many of our American youth take to Communism cannot be explained by calling them "crack-pots." They have taken to Communism because they are led by convictions—"moon-measuring" methods it is true—but sincere searchings for the truth. This is the secret of the power of the Communist idea among collegiate youth; the doctrine is convincingly delivered. "Here," say young Communists, "is the moon. Look, we are intellectuals, fellow workers. We can calculate. We estimate the route to the moon and prosperity to be so many sufferings long. Multiply these by the number of workers unemployed in America, and we will be free, even as workers in Russia are free."

But we must do more than laugh at Communists. Likewise, it is amazing how quickly friendly people "grasp" the Negro "problem." First, they give a ludicrous estimate of its size and content. Then they multiply—or divide—it by four or five. Presto, they know exactly what the Negro needs.

THE SOCIAL ENCYCICALS

The key to the Negro problem lies in the social insight of three great social-minded Popes: Leo XIII, Pius XI, and Pius XII. This does not mean that the Negro question is treated as such. But the problems of classes, workers and intellectuals alike, are treated. The procedure is direct. First, we recognize that the Negro is a human being who possesses a human soul. Then, we know that the range of the development of the human soul is infinite. Finally, we can find the correct appraisal of the American Negro in terms of human freedom, Christian spirit, and an earnestness to correct man-made abuses of human liberty and welfare. Questions of the rights of workers, the place of classes in their right categories, and finally, the realization that the American Negro comprises all classes, and that he is denied the right to participate in all privileges: these can be seen more clearly through an acceptance of the worth of *Quadragesimo Anno*.

We believe that the Pullman porters were on the right path in spreading their organization. We join them in their condemnation of Communism, and urge that they study the Catholic labor program.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

1940-1941 SESSION OPENED

Scenes of activity during annual registration indicated a large enrollment for the present academic year at Xavier—"America's fastest-growing University." The first assembly was held on September 16. The University orchestra, under the direction of Allegretto Alexander, Instructor of Orchestra and Band at Xavier University, opened the program with an inspiring processional as the faculty and student body entered the University auditorium.

Rev. Edward F. Murphy, S.S.J., Ph.D., dean of the Department of Religion and Philosophy, delivered the invocation. Sister M. Madeline Sophie, S.B.S., dean of the University, delivered a brief message of welcome to the student body. New members of the faculty were introduced including the Rev. Dominic Marchese, S.S.J., newly appointed chaplain. In a brief response Father Marchese stated that he was happy to have the opportunity to serve at Xavier. Mother M. Agatha, beloved President of Xavier, in an inspiring address welcomed freshmen and returning upper classmen in the name of the Rev. Mother M. Katharine Drexel, beloved foundress of the University, and also in the name of the Sisters of the Blessed Sacrament. Mother Agatha reminded the students that they should be thankful that our nation is at peace with the world. She urged that they begin the academic year resolved to maintain all the fine tradition of Xavier. A solemn high Mass was celebrated on September 17th in the University auditorium, followed by the opening of classes for the year. Father Marchese was celebrant at the Mass and Father Murphy delivered the sermon. He spoke of the need for Christian education—education essentially Catholic.

* * * *

"College and University courses founded on Catholic principles, and grounded in Truth, prepare the young men and women of Xavier University for the problems of living."

—Mission Fields at Home

THE CATHOLIC SOCIAL WORKER AND THE NEGRO

*From a letter to a young Catholic student majoring
in social science in one of our Catholic universities.*

Dear Friend:

Your letter asking for further information about the interracial problem is very encouraging. Your very evident interest in this question leads me to explain why this problem should be of particular interest to those who are preparing to enter the profession of social service.

In the first place the unhappy plight of thirteen million Negro citizens comprising 10% of our population has a far reaching effect upon the welfare and security of every American. Obviously this unsolved interracial problem is of vital importance to the field of social service. Definitely it is a social problem that challenges the interest and study of those engaged in social service. Let me assure you that your own professional success, particularly in working in the colored community, will be conditioned by the success of the interracial program in solving the many problems confronting the Negro.

At the outset it should be borne in mind that this great American problem may be divided into two parts—two separate, yet interrelated fields of action.

First, we have that which is approximately called the *interracial* problem. This has to do with race relations; the establishment of interracial justice, interracial understanding, interracial cooperation, the recognition of rights and securing opportunities — economic, industrial, social and educational — that have too long been denied to the Negro in America.

Of course, there are separate problems involved; such as eliminating racial barriers, restrictions, limitations, and discriminations that now confront the Negro in all parts of the country. We find that all of these racial discriminations are perpetuated by race prejudice and the apathy and indifference of the majority of white Americans. You may be surprised to learn that racial antagonism exists on both sides. We find it among the Negro group as a long entrenched tradition of resentment against the white race. This is one of the many problems to be solved. Again, let me remind you that the interracial problem must not be regarded or referred to as the "Negro problem." It is only an interracial problem; inter-

racial in origin, interracial in its disastrous and far-reaching consequences. Obviously the solution must be interracial. It can only be solved through efforts of the leaders of both groups participating in the spirit of wholehearted cooperation.

The second aspect of the American race problem is that which has to do with the interior progress of the Negro group. This is primarily a *racial* problem as it has to do with the progress of individual Negroes and of the race itself. The program to be applied is educational. It involves the development of a proper degree of race pride, of individual and group initiative, and encouraging the spirit of industry and ambition. In this particular undertaking the leadership and direction must come from the intellectual leaders of the race. This does not mean that the white group should not participate. They can and should cooperate wholeheartedly, but the responsibility is very properly that of Negro leaders, who recognize it as an important racial undertaking. We must not forget however, that only a few of the more highly educated Negroes are engaged in this endeavor. This is due to the fact that so much time and effort are necessarily devoted to the fundamental problem of securing social justice for the Negro. As long as they are obliged to confine their efforts to the task of achieving the fundamental rights and privileges that are properly his as a man and as a citizen, just so long will there remain a definite cultural lag among the majority of Negroes. Today we find that individual and racial progress are hampered because of the fact that the Negro must first of all obtain the fundamental rights and opportunities that are essential to the security and welfare of the race.

Now let us consider the Catholic interracial program. Here again we find two separate and distinct fields of action. First there is the social-center — the local community project like that of Friendship House, established and conducted by Baroness de Hueck. Would that there were ten more similar undertakings in New York! Would that there were many more located in other cities! These neighborhood projects, conducted by white and Negro Catho-

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lies, are doing a wonderful work for Negroes in the local community and they are concretely demonstrating the effectiveness of interracial cooperation. Here the non-Catholic Negro becomes acquainted with an example of the application of Catholic principles. The white Catholics who are taking part in the program begin to know and appreciate the Negro and to understand his problems, his ambitions and achievements. Certainly these Catholic social centers as exemplified by the House of Hospitality in Harlem stand as a challenge to white Catholic leaders in other large cities where there are many Negroes and where the racial and interracial problems are vast and complex.

Secondly, we have organizations like the Catholic Interracial Council which conducts the De Porres Interracial Center and publishes the INTERRACIAL REVIEW, as well as other Catholic Interracial committees in other parts of the country. The task and functions of these organizations is to deal directly with the fundamental racial attitudes that determine all types of social work in which various races are concerned. They aim to create constructive and practical policies. They grapple with the root problem of all social welfare. The broad program is constantly expanding. These organizations are conducted by white and Negro leaders both of the clergy and the laity. In general they seek to educate and influence the public, Catholic and non-Catholic, through the press, and other channels of publicity, through contacts, conferences and meetings. They send speakers to Catholic college student groups, alumni associations, and parish societies. They also seek to interest the Catholic laity in the colored mission field and attempt to encourage a more generous assistance to the impoverished Negro missions in all parts of the country. They cooperate with interracial groups and undertakings, both with private and public agencies and organizations.

These two undertakings namely, the local social service project and the educational program, like that of the Catholic Interracial Council, are both essential to the success of the Catholic interracial program. They are mutually helpful and the progress of each undertaking is measured by the successful functioning of the other.

Of course no one expects that all Catholic students studying social science intend to work in a Negro section. However, we believe that every student would be greatly benefited by having made a careful study

of the vast social problems to be found in the Negro community. Here you will find every problem of poverty *emphasized*. Here the student will find, in stark reality, the full toll of bad housing, the lack of employment, denial of the living wage, malnutrition, racial despair.

Here I should like to observe that your own profession is not sufficiently understood and appreciated by the general public. We find that the Catholic interracial program suffers from a lack of understanding and interest on the part of the majority of the Catholic laity. I think we will agree that this lack of popular understanding is one of the obstacles in the field of social science and that it restricts the progress of the interracial movement. Every social welfare undertaking in order to succeed must have the cooperation of the leaders of the community in order to find solutions that will curb the ravages of poverty and overcrowding, that produce disease, delinquency and crime. Obviously the solution of your skillfully handled case problem will not be lasting unless the social conditions that contributed to the problem are ameliorated.

The existing social and economic conditions call for a positive program of social reconstruction. This program must consider the welfare of *all*. Pope Pius XI, in his encyclical *Divini Redemptoris*, says, "It is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality — is supplied with all that is necessary for the exercise of his social functions."

In conclusion let me say that there is a common bond of interest between the field of social science and the interracial program. Our movement would be greatly aided by the cooperation of the members of your profession, and the progress of social science will depend a great deal upon success of the Catholic interracial movement. It is necessary that every effort be made to arouse the interest of Catholic leaders in the establishment of social justice and interracial justice. With the Catholic laity actively participating in the social reconstruction program espoused by the Popes your efforts and ours will be the more fruitful and enduring. With best wishes

Sincerely yours,

"SHE TALKS LIKE WE DO!"

By ELIZABETH LAURA ADAMS

Dear Sister Aloysius and Sisters:

No doubt by this time you have received my brief message telling you that the lovely statue of Blessed Martin de Porres has been received, and that this letter is to be mailed to you.

Although I am grown, people still continue to tell me that I will never grow up, because when I am happy over anything I'm so elated that I yell for joy. So, not having attained the degree of sophistication that it seems the world demands for most of its "grown ups," I am telling you the truth when I admit that when I beheld the statue of Blessed Martin I was as happy as a little child.

I see now what dear Sister Aloysius meant in her letter when she wrote:

"... Well now, Brother Martin should certainly pay a visit to anyone who is so anxious to have him as a guest and I don't doubt that he will someday!"

I thought that this meant that Blessed Martin would come spiritually.

For days, my dear Sisters, I have admired the tiny statue in the window up town in one of the Catholic stores where religious articles are sold. I always told myself that there was no harm in wishing Blessed Martin could be a guest in our home. This statue—the one you, my dear Sisters, sent is so much larger than the one I dreamed of having. It is impossible to find words to express my gratitude.

One day while looking at a picture of Our Little Brother Martin which I had long ago cut from a booklet and placed in a frame, I said to him: "If you really want to help me...and if you are really going to stand by me in the future, then I wish you'd prove it by letting me have a statue of you."

Having no funds to purchase a statue, I decided my little prayer and my dream would be as one, and continue to drift somewhere out in the Universe. So . . . when Blessed Martin arrived, I knew not only joy, but also experienced the realization of knowing that prayers do not always "drift somewhere out in the Universe"—in fact, they do not "drift" at all; but words have little wings as the poet says, and reach Our Divine Lord, His Holy Mother and the saints, and the Blessed Ones in Heaven.

I wish, my dear Sisters, that I could tell you what this gift means to me. Because my skin is dark kind-

ness means so much. Sometimes kind white friends ask: "Don't you think that Colored people are BORN WITH SYMPATHETIC HEARTS?" I reply that I do not think we are born with sympathetic hearts, but experiences in life either make a Negro soulful or antagonistic. The Negro either becomes spiritual and decides to keep his or her vision upon the Compassionate Face of the Saviour and try not to mind the stumbling blocks . . . the suffering and pain that living in this world brings . . . or the Negro loses faith.

Of all the sad sights that earth has to offer . . . the most pathetic is a Negro who has lost faith in God. I have met some—and I know.

White or black—we have our battles, but there are a few things I want to say in this letter that will enable you to see what you have done for me . . . and what you do for others of my race when you say one kind word . . . or give a friendly smile . . . or write an encouraging letter.

You realize, of course, that one of the major problems of the present time concerns youth. Owing to the economic situation people all over the world are trying to give youth encouragement . . . trying to find places for suitable recreation . . . trying to keep youth occupied.

Negro youth is to most communities an additional "problem."

I have found that being colored is intensely interesting. Now don't laugh . . . 'cause it's true. Some people say that I should write up my experiences as they believe they will help others. It is interesting because you never know what is going to happen next. You get all set and believe that a dream is going to come true—then it vanishes. So—one learns to persevere. You must keep believing and keep struggling.

Youth finds it difficult to struggle without encouragement. I have been fortunate during the critical periods of my life when so much gloom has overshadowed to have a sympathetic and tenderhearted Mother—who, though not a Catholic, is very, very spiritual and has great faith. In fact, I wish I had the never-faltering faith that she possesses.

I discovered that between the ages of nineteen and twenty-five many Negro youths give up. During this period of one's life one is ambitious. We build up

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dream-structures only to see them fall. There is a great work to be done. Someday when I am successful . . . I hope to accomplish something worthwhile by helping my people.

Do you know that many times when I've been on the verge of growing careless about prayers, when I've just about decided that perhaps it won't make much difference whether I get to Mass on Sunday or not. . . a letter from a convent from a nun who is close to Our Lord has been like a gentle hand leading me back to Christ in the Blessed Sacrament?

Yes. . . I know what you are thinking. You say, this is merely "a mood" and that one should be constant in loving God. That this is being tempermental. . . and that a person doesn't have much courage who gives up so easily. Thus far, Our Lord has helped me to explain to many priests and nuns things that the Negro endures that cause one to be thus tempted. And now. . . these priests and nuns pray daily for the colored race.

When a school teacher notices that a child is shy she tries to help the little one overcome this handicap, lest the child have what we call "an inferiority complex." One should not be boastful. . . but to feel inferior keeps one from making proper progress.

During my own lifetime I found that it is difficult to keep courage when the world whispers: "Well, if the Negro is ambitious, one must assume there is white blood in the family somewhere."

Or—hear this: "If the Negro is not ambitious. . . well, Negroes are usually lazy."

I used to cry because these things hurt so badly. I was born right here in California so I do not speak with any trace of Southern dialect. And I can recall how hurt I was one day while working in the home of one who was fair to hear her say to her guest (and nodding in my direction): "She talks like we do."

As one grows older—one learns not to be hurt. You learn to laugh. A Negro must learn to laugh. Most writers say we are happy, care-free. We are not care-free. . . we are not always happy. But we learn how to cover the wounds of our hearts by the smile on our lips.

Sister Aloysius—I have something that may be of good use to you if you ever contact a member of my race who seeks your advice. It is something that has helped me. I find out that sometimes the older you grow the more tempted you are to say to yourself (if you are colored): "This religious idea of trying to

strive to be spiritual is all right when you don't have so many problems. It's fine for a dreamer. But I have to be more practical."

Life sent me so many "slaps and knocks" until I found myself slipping into this state. Something had to be done about it. So I made out an outline. Then a friend made up the mimeograph copies. I never show the copies after they are filled in to anyone; EXCEPT the "failures"—these I take to my Spiritual Director or send to him if he happens to be away. But the "virtues" (which are few) I destroy.

Now please don't get the idea that I am spiritual. Don't think that I fill these out every day. THEY SHOULD BE FILLED OUT DAILY. BUT—I am such a "bad child of Mary" at times that the day goes by with hurried prayers, and sometimes no prayers at all.

So, my dear Sisters, you can see what your kindness has meant to me.

I am grateful to God for your friendship. May Little Brother Martin shower upon your Community many, many blessings for helping one of the "least of His little ones."

My dear Mother is quite happy, for she too, loves Brother Martin.

You should see him now. . . he is standing on my little altar. He is smiling. . . and is very, very happy. He is a beautiful "chawklite brown" and I am glad. Because he is colored and I am glad they painted him "Culid."

I want each nun in the Community to know that I wish I could thank you individually. . . I hope that Our Lady will grant you your heartfelt wishes. . . and that Little Brother Martin will help me to grow spiritually and also be successful so that you may be proud of the "colored girl" (although I'm supposed to be "grewed up" like Topsy) in the future.

Your gift brought sunlight where shadows had fallen. . . hope where discouragement had entered the heart.

I have a little petition box which stands near Blessed Martin. In it is a slip of paper which reads: "Dear Blessed Martin, please bless all the Sisters who sent you here."

Again thanking you. . . and sending you loving thoughts. . . please pray for us.

With love and deepest spiritual affection. . .

Gratefully,

"A Child of Mary,"

ELIZABETH LAURA ADAMS

THE CATHOLIC CHURCH AND THE NEGRO

By MOLLIE BROWN

The Catholic Church has a rich heritage to offer the Negro race. She has the divine religion of Jesus Christ, preserved intact and unvitiated by that Church. It is a religion at once broad enough to accommodate the highest intelligence of the most learned and the simple faith of the unlettered . . . human enough in its ceremonial to appeal to the dramatic instincts of the emotional man and at the same time rational enough in its theology to give satisfaction to the keenest intellect of man.

The Negro as a race is generally intelligent. He possesses admirable qualities and he is remarkably gifted with the religious sense. In spite of any pretensions, religion is the reality of realities to the Negro, as to all men.

Christ said, "I am come that they may have life and it more abundantly." By "they" he meant all of mankind, every human being in the world—and that includes the Negro. The Negro on one hand, whose life has never been an easy one and whose daily needs have driven him to feel the need of heaven as a place for the righting of all wrongs and for the enjoyment of all things denied him here, feels the necessity of that more abundant life, and God on the other hand, desires above all else that he shall have it. Between the two stands the Catholic Church, the mediator, walking in the steps of Christ, holding out to the Negro that more abundant life . . . a spiritual life to pulsate in him and cast its radiance on his mind and heart, to give him courage and hope and strength . . . to make him more than a mere man . . . a participant in the very life of God Himself.

The Church offers the Negro an indispensable means to effect the redemption from sin and to lead him to his eternal destiny. She offers him the very source of that saving grace in the form of seven Sacraments—seven powerful means and precious gifts.

The Church offers him the greatest action that can be performed on this earth, the most efficacious means to obtain assistance in all the necessities and concerns of life—The Mass draws down upon the soul, to quote Father Lasance, "The light and the dew of heaven," in the most profound and significant expression of all our petitions in both spiritual and temporal concerns. And at the same time for the satisfaction of the Negro's keen appreciation of the beautiful she extends to him the world of liturgical art.

Perhaps one of the greatest things the Church can possibly do for the Negro is to abolish race prejudice. The only things that will ever destroy that prejudice are sanity and love. The Catholic Church offers the Negro the root of all sanity and the root of all love in the Blessed Sacrament, the divine solace of all who sorrow, be they Indian, Chinese, Caucasian or Negro.

In the Mass the Church offers to every man a mine of limitless wealth, the infinite merits of Our Lord Jesus Christ, wherewith to pay his debts to Divine Justice! To the man engulfed in a sea of trials and temptations she extends the saving beam of the Cross; before the Negro who hungers unto death with unfulfilled desire, she places the Living Bread from Heaven. To all Catholics, the world over, the sanctuary lamp is a beacon light guiding them to the lonely Prisoner of the Altar who "bringeth them unto their desired haven" of peace and forgiveness.

The Church offers the Negro the sublime gift of prayer. The prayers of the Mass for instance are the warmest outpourings of the Church's heart. No words can exaggerate their beauty or the reverent tenderness they display for God's majesty. Every feeling of the heart finds adequate expression in her supplication as she mourns and rejoices, thanks and beseeches her God.

Christ dying on the Cross looked at John and spoke these words, "Son behold thy Mother." Since that day, all of mankind has regarded the Blessed Virgin, Mother of God, as its own . . . the Mother of every human, saint and sinner, yellow, red, white and brown. She, kind and gentle, is the most powerful advocate in Heaven. She loves and tenderly loves her every child and the Negro is as much her child as any living being. The Catholic Church offers the Negro the love of the Loveliest Mother. The Catholic Church offers the Negro the salvation of his soul.

At the same time, side by side, with her main purpose in preparing him for happiness in another world than this, she affords the Negro the greatest possible help to making his life happier in this world . . . stimulating his already strong sense of beauty and affording opportunities for its expression.

The love of song is inherent in all men and how much more is it a part of the Negro with his natural musical instincts and talents. Instinctively he has always desired to direct that gift to the Creator, to

praise God and enoble his fellow man by music. Witness the Negro spirituals, "Go Down Moses," "Jacob's Ladder," "Down by the Riverside," and all the others. The Church, ever using man's natural gifts to the best advantage, has not only always employed music as a component part of her worship but even outside the sanctuary she has given to mankind a magnificent treasury of sacred music. There are the Masses, the vespers, the motets, Latin hymns and Gregorian chant, the masterpieces of Palestrina, the Masses in operatic style of Mozart, Haydn, Beethoven, Bach, the sacred cantatas, the Passion music, and Messiah. Music is a universal language. It is a connecting link between heaven and earth. And the Church holds out her wealth of it to the Negro.

Deep religious feeling such as the Negro possesses always exhibits a very definite tendency to express itself in poetry. The most sublime poetry ever composed is to be found in both the New and Old Testament. Job is one of the greatest dramatic poems ever written. The Psalms rise to lyric heights in the expression of emotions of mankind that are unsurpassed.

But almost as generally recognized as the Negro's genius for music or poetry or prose, is his love of sculpture and design. The Church in her liturgy unites all the arts in one grand masterpiece. Architecture erects vast cathedrals in which she harbors her Holy of Holies,—old cathedrals, impressive, eloquent with lovely things, inspired, infinitely varied. She offered sculpture, the greatest earth knows, beginning with Donatello, Leonardo da Vinci, Della Robbia, Benvenuto Cellini and Michael Angelo. Her paintings are inspired by the beauty and order of Catholicism . . . those of Fra Angelico, Botticelli, Titian and Raphael . . . frescoes and stained glass, that has been the despair and the triumph of all glassmakers . . . enameling and carved wood of perfect execution and design, bells that have made a standard for all time, vestments of the most beautiful textiles and needle-work ever made, the very utensils of the altar, the cruets for the wine, the candlesticks, and the sanctuary lamp. . . . There is no greater store of beauty than all of this.

In the Mass and the Sacraments, in the beauty of her worship and prayer, in her music, architecture, art and poetry, the Catholic Church extends to the Negro all that is necessary for the salvation of his eternal soul, and also all that makes for a better, higher and nobler life on this earth.

FRIENDSHIP HOUSE

By EMANUEL A. ROMERO

"All work and no play makes Jack a dull boy," so runs a famous proverb. Harlem Friendship House has discovered the secret of making play out of work, so that after two years of its organization we have an institution which started with a one-room apartment and now comprises seven units: Blessed Martin Center; CYO Cub Club Room; CYO General Club Room; CYO Junior Councilors; The DePorres Catholic Lending Library; Clothing Center; and The Staff Apartment. Like a searchlight it has gone into the dark places of Harlem and has brought in sunshine and cheer. The happy laughter and gaiety of workers and members both young and old make for a haven of joy and happiness.

Baroness Catherine de Hueck, the foundress of Harlem Friendship House, came to her task with experience, training and devotion. She has been successful in establishing similar Friendship Houses in Canada, but this is her first attempt at work in a Negro settlement. Her success in Harlem is due primarily to her technique, which can be applied to any racial group. As an apostle of Catholic Action and as a believer in the Lay Apostolate, she has conceived the idea of "an apostolate of the Negro by the Negro."

The Baroness is a Russian born and "a member of the former Russian Nobility" who has traveled far and wide and who by virtue of her own personal sufferings has learned to make the cause of suffering minorities her own. She has consecrated her life to one of service to the greater glory of God. She has just published *The Story of Friendship House*, which is a moving and challenging account of the beginning and development of the "Friendship House" idea, and more especially of the success achieved in the founding of "Harlem Friendship House." Although it is her latest venture it is now her biggest project.

"As we rode north, we tried to think that we were embarking on a sailing vessel of past centuries — that was going to take us to distant lands to conquer souls for God. . . . But here was our stop — 135th Street. . . . All around us were gay Negroes. . . . We had arrived in Harlem." Substitute "Africa" for "Harlem" and you get a glimpse of a real missionary journey. That is the story of a white woman on a noble adventure. And when she arrived her only possession was "a room, a bath, a suitcase, a typewriter — all

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our earthly possession, plus three dollars." Such was the beginning of Harlem Friendship House.

This settlement house project is located within the parish of the Church of St. Mark the Evangelist on West 138th Street between Fifth and Lenox Avenues. The first unit of Friendship House, known as "Blessed Martin Centre" is at 48 West 138th Street, Apt. 8c, opposite the Church and serves as "the headquarters and focus of all its work." The other six units are located on West 145th Street between Fifth and Lenox Avenues. Each unit except the "Staff Apartment" occupies a separate store. The "Staff Apartment" is a five room flat at 41 West 135th Street just over the CYO General Club Room. Each of the CYO unit "have their own Club Rooms, their own meeting nights, their own programs, Leaders and Councilors, as well as their own Library and distinctive publications."

The work at Harlem Friendship House is primarily a Youth Movement. It concerns itself with three groups: The *Cubs* (grammar-school age 7-14), the *Generals* (high-school age 14-18) and *Junior Councilors* (college age 18-25). Its purpose is to train young Negroes to become competent leaders and during their course of training "to have education, recreational, and social opportunities and outlets under the Catholic auspices," as well as "to realize their destiny as human beings and as Christians." The Baroness adds: "It is not an easy task and must be approached with faith, courage, and vision coupled with infinite patience and perseverance, utterly devoid of discouragement — for we are not here to see the harvest, only to sow the seeds."

Besides the youth work there is the *DePorres Catholic Lending Library* an "adult lending library which boasts of 3,000 books, 350 Negro subscribers, and has a mail order service as distant as that of Alabama, the Carolinas and Georgia." The Library is the meeting place of most of the adult study clubs and other activities. The *Clothing Center* "opens its hospitable doors to all in need of clothing, twice a week." Another unit is the *Staff Apartment* "a humble apartment of five rooms for our five staff members." Harlem was chosen for this work "to show them (the Negroes) by example that the Mystical Body of Christ is a reality." It was founded on February 14, 1938 after advice and encouragement from the late Father Paul Francis of Graymoor, Father John LaFarge, S.J., Father M. Mulvoy, C.S.Sp. and Father

George B. Ford of Columbia University. The Newman Clubs of Greater New York made the first contribution to the cause, and several individual donors have made possible the meeting of the expenses of each of the units. As all the workers from the Baroness down through the ranks of staff and volunteers give of their time freely without remuneration, the overhead expenses have been considerably reduced. They pay their way "by praying and begging."

The workers are "groups of individuals, all lay people who have seen the need for a full-time vocation to Catholic Action in action." They represent teachers, lecturers, authors, artists, seminarians, college graduates and students in colleges from as far off Minnesota, Ohio, Pennsylvania, New Jersey, Brooklyn and New York. "In their personal lives, one thing binds them together; daily attendance at Mass and Communion." The CYO members are children of the underprivileged groups living primarily in Harlem, but they come also from Brooklyn and Jamaica, Long Island, numbering over 400.

The net results of this work to date are not merely in the expansion of its physical plant. Already some of the children are being helped with scholarships through college, one boy has gone to the Novitiate of the Society of the Divine Word, and the latest, in the Baroness' own words "we have a Christian marriage in prospect between two of our members, to be celebrated with a Nuptial Mass."

The Negro Prays

Lord
Keep me away from bitterness.
If I must suffer
Let me know that this is all
Part of the destined plan;
Let me remember You
Upon the Cross
And how You suffered too;
Then look upon my lesser pain
Not as futile loss,
But richest gain —
A heaven,
Which intensifies my joys
And merits for me —
Heaven!

—Beatrice M. Murphy



PLAYS And A Point Of View

By THEOPHILUS LEWIS

WAR FEVER

It is quite possible that readers of this page have begun to wonder if the standing caption means what it says. There has been no mention of plays in a month of Sundays while the point of view has been grievously overworked. Perhaps I had better make at least a passing reference to the theater, just to hold the franchise.

As a revue or musical comedy is a good fillip before turning one's attention to the more substantial offerings of the season, I am suggesting that my friends put *Louisiana Purchase* on their lists and urging my intimates to see it at least half a dozen times. The show is a left-over from last season but still drawing the crowds. I have a hunch that it will linger on far into the season of 1941-42.

The story consists of the adventures and mishaps of a Republican Senator from New Hampshire who goes down South to investigate the Louisiana Purchasing Company, a clique of politicians and business men who purchase everything in the State that isn't nailed down, usually without the formality of paying for it, selling their purchases back to the State at a modest profit of four or five hundred per cent, and collecting for each item as many times as a cat has lives. Victor Moore is the investigating Senator and William Gaxton is the head of the gang of light-fingered gentry who are doing their best to sell Louisiana further down the river than it is on the map. When that pair of comics collaborate, it seems superfluous to say, the result is an ocean of hilarity.

Vera Zorina and Irene Bordoni contribute an amplitude of feminine charm and pulchritude to the proceedings, Irving Berlin embroiders the piece with catchy tunes, and somebody or other has designed scenery in harmony with the mood and action of the tale. B. G. De Sylva is to be thanked for the production, the show is housed in the Imperial Theater, and after the finale the entire company sings *The Star Spangled Banner*.

It has been twenty odd years since the last time the theaters made the National Anthem a feature attraction. Then, as now, the rising tide of martial fervor was accompanied by explosions in munitions plants and a mounting enthusiasm for England. Once, I saw an audience rise and stand at attention when the sentimental strain of *Auld Lang Syne* was mistaken for the spirited measures of the *Star Spangled Banner*, to the amazement of the orchestra, which, to save the situation, quickly swung into the patriotic *O Say Can You See?* I stood up with the rest of the audience, of course, as I had no desire to court lynching on suspicion of being a tan-colored stooge of George Sylvester Viereck. When I

observe war fever rising again, I seem to be doubling back on my past, which gives me the uncomfortable feeling that my life has turned full cycle and that there remains nothing new for me to see nor anything useful for me to do. I feel like a wraith, a sort of zombie, lingering on in the land of the living when my generation should be dead. I don't like it.

They did not play the National Anthem at the end of *Feldzug In Polen*, which I saw in a German language theater on the upper East Side. I don't know what *Feldzug in Polen* means. If it means anything anti-Negro, I resent it. Why can't these foreigners say what they have to say in English? If they don't like our language why don't they go back where they came from?

I understand that *Feldzug In Polen* is the official War Office film which was screened before a select group of Norwegian big shots to soften up their moral resistance on the eve of the German invasion of that country. If the Norwegian officials were really frightened by the film, they were a bunch of softies. The picture is simply a longish newsreel which shows how a superior war machine destroyed a greatly inferior one. The fact that somebody is going to get hurt is no reason why a people should not defend its independence.

The Nazi war film reached a far larger audience than the German language community when several scenes were appended to *The Ramparts We Watch*, recently shown in Rockefeller Center Music Hall. The latter film is a strong concoction of domestic war medicine brewed in the laboratories of the Time-Fortune-Life entrepreneurs. Modeled after the March-of-Time newsreel, *The Ramparts We Watch* is a nostalgic review of the scenes we older heads witnessed before and during the first World War. It would be futile to attempt to make any detached or critical comment on the picture for its scenes are an intimate part of my past, and a man's past is a part of his life. I know that war is criminal and foolish and that it becomes more devastating as civilization grows more complex, that it drains off the best blood of the race and eats up a third of the wealth produced by each generation. Still, when the bugles blow and the men begin to march I cannot suppress a desire to march along with them. If I did not have a family to think of, a year from now would probably find me wherever the A. E. F. happens to be, with a pack on my back and a rifle on my shoulder, hungry and dirty and dog-tired, but cheered by the fellowship of the camp and a little inspired by the illusion that I was doing something to defend a worthwhile cause.

That is why the war spirit remains alive in the world. Men who have soldiered in their youth feel their pulse quicken when the drums begin to beat and want to soldier again. When they are too old, or too burdened with responsibility, they send their sons. If there were some way for just one generation to live without a taste of war, so that men would forget its thrill and glamor, nations might settle their disputes sensibly, without a wanton waste of blood and wealth.

Pictures like *The Ramparts We Watch* would be less seductive then, for they would revive fewer memories. Until that remote day arrives, films and plays that glorify war will appear at convenient times, and men about to die will enjoy them.

AS YOUTH SEES IT

EDITED BY YOUTH

The *Xavier Alumni Voice*, organ of the graduates of Xavier University, New Orleans, publishes in its September issue a discourse by Francis Hammond, Ph.L. (Louvain) on Pius XI as the patron of the native episcopacy. Illustrated by a photo of the Cathedral of Kisantu in the Belgian Congo (as imposing an ecclesiastical edifice as you would find in an American city), the article says in part:

"Pius XI can be called the creator of the native episcopacy. For three hundred years there were only two Asiatic Bishops dependent upon the Congregation of Propaganda. Today there are more than thirty. The late Pope contributed greatly to this new orientation of the missionary apostolate by consecrating the first six Chinese Bishops on October 28, 1926. On the 26th of October, 1928, he consecrated a Japanese bishop and in 1933 three more Chinese, one East Indian and one Annamite. Pius XII, only last year, consecrated twelve new missionary bishops, two of whom were native Africans. For the first time in the history of the Church there exist bishops of all races in the confession of the same Credo.

"The practical application of the great encyclical *Rerum Ecclesiae* that the above photograph illustrates is well worth our consideration. (The photograph shows three newly ordained Negro priests blessing the crowd assembled before the cathedral.)

"The Belgian Jesuit Fathers are responsible for the formation of these three priests. The Jesuits have been working in the Belgian Congo for fifty years and have obtained great results in their religious, moral, and social work among the natives. Eighteen years after the formal order from Rome came to form native priests, their efforts and sacrifices have been recompensed by the elevation to the Holy Priesthood of three black seminarians....

"Today in the Belgian Congo, there are seventy-two black priests, ninety-five Brothers, one hundred sixty-two Sisters, twenty-three thousand, twenty-eight catechists, and thirteen thousand nine hundred seventy-eight black teachers. There are more than 2,500,000 black catechists in the heart of 'barbarous Africa'!"

* * * *

The Catholic Church Exhibit of the American Negro Exposition held at Chicago from July 4th to September 2nd was one of the high spots of the summer in the area of race relations. A leaflet, distributed at the exhibit described the work of the Archdiocese of Chicago as it affects Negroes. Worthy of note are the following excerpts:

"There are over 350 priests and about 500 Sisters and lay teachers devoting all of their time to this work which we call the Negro Apostolate.

"Ranking high among the dioceses engaged in this work of the Negro Apostolate is the Archdiocese of Chicago which

has a Catholic Negro population of 14,000. Chicago is proud of this population which has also played a part in the history of the city....

"The first permanent settler in Chicago was a Catholic Negro, Jean Baptiste Point de Sable, who built a house on the bank of the Chicago River in 1777.

"The first Catholic church built for the colored people in Chicago was built by a Negro priest, Father Augustus Tolton, in 1893.

"The schools attached to St. Elizabeth's, Corpus Christi, St. Anselm's and St. Joseph's Churches, together with the Illinois Technical School, have an enrollment of 2,600 Negro pupils. Besides, there are about 400 Negro students attending various other Catholic schools throughout the city, including Loyola University. This brings the total number of Negro children attending Catholic schools in Chicago alone up to 3,000, not counting the hundreds who attend our summer vacation schools.

"Doing social work on the West Side is the Blessed Martin Center. This is taken care of by Dominican Fathers and volunteer workers.

"The Regime House on the South Side is a social center and a boarding home for single ladies.

"One of the few Parish Credit Unions in Chicago is established in Corpus Christi Parish.

"Last year there were 876 colored converts—people who of their own free will asked to be received into the Catholic Church.

"This year over 200 others have already received Baptism and several hundred more are receiving or will receive religious instruction and be baptized before the end of the year.

"All this is happening right here in Chicago, and Chicago is only one out of over 250 such centers of Catholic mission work among America's 13,000,000 Negroes."

* * * * *

From Chicago also comes news of the first Catholic Youth Congress, held on October 4th, 5th and 6th. Announced as a "clearing house of ideas expressing the views of Catholic youth on government, labor, civil liberties and peace," the theme of the gathering was "Catholic Youth Speaks on the Role of Democracy in the New World Order." The general sessions of the Congress were to be opened to the public.

* * * * *

From the *New York Times* of September 20th, we learn of the new Children's Aid Society building in Harlem:

"The new \$500,000 Harlem Boys Club has been completed the Children's Aid Society of New York, sponsors of the projects, announced yesterday.

"Arthur Huck, executive director of the society, said the building would be dedicated to the use of the 'underprivileged boys of this city's most neglected area.'

"Mr. Huck explained that erection of the building was in line with the society's 87-year-old policy of helping children in the underprivileged sections. He pointed out that the city's Negro population had increased about 115 per cent in ten years without a proportionate rise in housing or health facilities, and that this lack was 'a leading factor in the increase in the delinquency rate for Negro children.'"

FROM HERE AND THERE DURING THE MONTH

● NEW CATHEDRAL WINDOWS DEDICATED TO BLESSED MARTIN

Des Moines, Ia., Sept. 23.—What is believed to be the first window dedicated to Blessed Martin De Porres in the United States has just been installed in St. Ambrose Cathedral here, which has been completely redecorated in commemoration of the fiftieth anniversary of the laying of its cornerstone.

All the original windows have been replaced by new stained glass windows. The window dedicated to Blessed Martin De Porres, saintly Negro Dominican lay Brother, is one of two lancet windows which form the support for the larger window depicting the planting of the Cross in the New World. The other window is dedicated to Katharine Tekakwitha, native American Indian — the "Lily of the Mohawks."

● NEGRO IN INDUSTRY PROGRAM HELD AT INTERRACIAL SESSION

Detroit, Sept. 6.—A special program on the Negro in Industry organized by the Social Action Department of the National Catholic Conference was one of the highlights of the Convention of the National Catholic Interracial Federation held here.

The program treating of the Negro in Industry was held in the Auditorium of the Blessed Sacrament School. It was interesting to note the presence of two priests of the colored race on the program. The Rev. Clarence Howard, S.V.D., of Bay St. Louis, Miss., presided at the opening and gave a report on the Catholic Week at the American Negro Exposition in Chicago recently. The Rev. William C. Grau, of Our Lady of Victory Basilica, Lackawanna, N. Y., spoke on "A Living Wage for the American Negro."

—Michigan Catholic

● NEGRO METHODIST GIVES TITHES TO AID CATHOLIC MISSIONS

New York, Sept. 13.—For the past fifteen years the national office of the Society for the Propagation of the Faith has been the regular recipient of an offering which constitutes one-tenth of the weekly income of a Methodist Negro in Arkansas. That income must be small since the regular remittances vary from \$1.50 to \$2.50, but they never fail to come and have totaled well over \$700.

They have made possible the foundation of a scholarship for the complete education of one seminarian to the priesthood and created the nucleus for another similar foundation.

"I want the Lord to be known and loved by everyone," is the simple reason expressed for this generosity.

—N.C.W.C.

● CATHOLIC HIGH SCHOOL FOR COLORED DEDICATED IN JACKSON, MISSISSIPPI

Jackson, Miss., Sept. 21—St. Anthony's Hall, new building for the high school classes of Holy Ghost Parish, colored, which was dedicated by the Most Rev. Richard O. Gerow, Bishop of Natchez, leaves the school building across the street exclusively for the grammar grades. The new one-story frame structure contains three classrooms, a science room, a library and the principal's office. The seventy students are taught by the Sisters of the Holy Ghost from Techney, Ill.

● AFRICAN MISSION SOCIETY IN U. S. ISSUES PUBLICATION

Silver Spring, Md., Sept. 20.—The Society of African Missions in America has published at its novitiate and seminary here the first number of a new publication, *The African Frontier*.

The eight-page issue includes data on the Society in general and its new American foundation here in particular.

The Society, which is devoted to the evangelization of the Negro, in Africa and elsewhere, was founded in 1859 by Bishop Marion de Bresillac and today has five provinces—two in France, one in Ireland, one in Holland, the youngest in America. The Very Rev. Ignatius Lissner, S.M.A., veteran missionary to the Negroes of the United States, is the American Provincial.

● CHURCHMEN ASK REMOVAL OF RACE, COLOR BARRIERS IN BRITISH EMPIRE

London, Sept. 23.—An appeal for the removal of barriers of race and color which exist in the British Empire is made in a long letter to *The Times* here over the signatures of the Archbishops of Canterbury and of York, the Moderators of the General Assembly of the Church of Scotland and the Federal Council of Evangelical Free Churches, and the president of the National Free Church Council of England and Wales, with the full support of His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster.

The letter points out that "we recognize that in the Nazi creed of racial domination we are confronted with an evil doctrine that could only bring misery and injustice in its train."

The signatories note that the British Government recently decided to spend a large sum on improving the health, education and social condition of Colonial peoples. But, they say, the full value of this generous gesture will be realized only if the worth of the individual members of the Empire comes to be measured by personal character and ability rather than by the color of their skins or the accidental circumstances of birth.

The tradition to which expression is given in this declaration, the writers say, is in fact the Christian tradition, and the prejudice which erects a color bar or prompts racial exclusiveness is, in fact, a denial of Christian principles.

—N.C.W.C.

INTERRACIAL REVIEW

● OHIO'S FIRST NEGRO SENATOR JOHN P. GREEN, KILLED BY AUTO

Sept. 2.—John P. Green, 95-year-old dean of the Cleveland bar and father of Ohio Labor Day legislation, was killed last night, the eve of the holiday so closely associated with his name in this State, when he stumbled and fell under an automobile in front of 10720 St. Clair Avenue N. E.

It was a strange coincidence that his death should occur the night before Labor Day. It was he who, as a member of the Ohio Legislature in 1890, introduced the bill which made the holiday legal in this State.

Mr. Green, who had practiced law in Cleveland for nearly seventy years, was active to the end. Only Friday he appeared in the civil branch of Municipal Court to represent a friend.

First Negro Senator

He was believed to be the oldest practicing lawyer in the State. In his long career he was a justice of the peace, a member of the Ohio Legislature as both Representative and Senator, United States postage-stamp agent and acting superintendent of finance, United States Postoffice Department. He was the first Negro State Senator in Ohio.

On April 4, 1937, designated "John P. Green Day" by Mayor Harold H. Burton and the City Council, a special police detail was required to handle the traffic of those going to St. James' A. M. . Church to listen to tributes to him by representatives of civic, county, city and State organizations.

—*Cleveland Plain Dealer*

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THE BLESSED MARTIN GUILD

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BOOKS

THE STREET OF THE HALF-MOON. By Mabel Farnum. 242 pages. Bruce Publishing Co. Milwaukee. \$2.75.

Not long ago I heard over the radio a dramatization of the life of St. Peter Claver, which ended with these words: "Forsaken and neglected in his last hours on earth by those whom he had served, he died alone." I have longed to find some record that would refute that "most unkindest cut of all."

Miss Mabel Farnum, a valiant member of "the apostolate of the pen" has furnished an answer to my prayer in *The Street of the Half-Moon*, the latest of her series of splendid biographies. It is a proof that "the pen is mightier than the sword." I believe this book will win new readers each year as more Catholics become interested in the interracial increment.

Her work is a noble life of the noble St. Peter Claver. "There is not one guess in that book." It is, indeed, "a dramatic biography" of the "Apostle of the Negroes," who was born in answer to the prayers of his parents. And before he came into this world his father prayed: "If God gives us a son... and if God calls him to His service I shall bless His Holy Will."

Peter Claver knew his task and he elected to become a son of St. Ignatius and chose to be "the slave of slaves." He entered the Society of Jesus on August 7, 1602, and "in April of the year 1610, the young Religious set sail for the New World," to live and die in the City of Cartagena among the people he loved so well.

For nearly forty years he ministered unceasingly to the slaves. He became "The Good Father of the Negroes, the Saint of the tradesmen and laborers and the Angel of Peace of the noble citizens of Cartagena."

Miss Farnum has produced a living, moving story of a sainted character possessed of a "two-fold nobility, that of mind and soul and that of blood." The book is a gold mine of facts found in their native setting. And as the story develops we read: "When he had finished his meditation and made his powerful resolution: '*Wishing to employ in a useful manner the remaining days of my life, I promise, O My God, to devote myself to the service of the slaves, sacrificing all for the healing of their moral ailments and the alleviation of their physical sufferings;*'" he signed himself, "PEDRO CLAVER, SLAVE OF THE SLAVES, FOREVER."

Peter Claver was called to his thrice earned reward on September 8, 1654. He lived for his slaves and died loving them. And when he died, "only when all his black children had been able to touch their father and friend and to pour out their heart-rending lamentation at his side, were they prevailed upon to leave." They loved him in death as he loved them in life.

—E.A.R.

Reverend Librarian,
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The Interracial Review—

is the only Catholic magazine devoted primarily to the task of formulating an interracial policy.

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